

In their committee work on this problem of Criminal Evidence as a subject, "The background of this anxiety includes the recent disclosure that "protection racket" criminals have, for many years preceding their final conviction, walked smiling from the dock with "not guilty" verdicts which they had confidently predicted to their henchmen and, even more significantly, to prosecution witnesses and potential further victims.

"Something", people always say, "should be done about this" but do they really want it done? Do they not prefer that there should be scientific explanations of inaction? They should listen to Goethe, the poet-philosopher with the mind of a scientist. "Even in science", he said, "we can never really know. We must always do."

C. H. Rolph was at one time a Chief Inspector in the City of London Police; he is now a Director of and legal correspondent for the New Statesman. Next week: *Eduardo Pansolzi on theory and practice in art.*

The human angle

CHRIS ARGYRIS:

The Applicability of Organizational Sociology
136pp. Cambridge University Press, £3.20.

Chris Argyris is a sort of Harvey Cox of industrial sociology bearing the message of "openness" and "authenticity" into the world of organizational theory. He takes a humanist and existentialist perspective into the cold, rational heart of capitalism and claims that to ignore the full range of the human is to overlook one of the preconditions of efficiency. Efficiency and rationality are not enough, especially if one is aiming at efficiency. Scientific management, by attempting to manipulate, actually defeats its own objectives. Men do not live by cash involvement alone. They want to initiate and to be independent. In Professor Argyris's own words they are "self-responsible, origin oriented systems" not to be passively incorporated in organizations built on a purely instrumental concept of man.

Professor Argyris takes philosophical anthropology into the executive suite and on to the factory floor. He claims that just as the old "human relations" approach embodied a covert tactic in support of the status quo, so too does scientific management. It describes what is, rather than actively promoting what might be. It takes reported preferences for hierarchy or for purely economic satisfactions as given. One element which assists this approach is the sociological preference for a water-tight organizational or structural level of analysis which ignores the psychological variables and overlooks the human possibility lurking below the rigidities of formal structure. Things are made worse by the fact that

academics are rather impractical persons who are not schooled in the management of change and do not consider the appropriate methods by which they may infiltrate such fov ideas for change as they may have.

The present industrial order is a vicious circle, self-confirming as regards analysis, self-sustaining in that employers, employees and academics alike shy away from organizations based on openness and the full range of human needs and potential. Repetition is safer than the uncertainty principle. Indeed, so rooted are our assumptions that academics embody the faults they are diagnosing in their very approach to the process of cure. For example, they try to help the disadvantaged by authoritarian methods. Or they try to present management wisdom, empirically-tested generalizations which have enough predictive capacity to make management feel unwanted, passive, incompetent spectators. Or they make everybody feel defensive when they should be feeling the same "troubling" approach they are recommending to their clients. The clients in their turn misuse the information for self-serving ends. Professor Argyris proudly rejects the notions of sin and guilt in favour of more inadequacy, but his description of these resistances looks rather like the old Adam making his usual comeback.

As a critique of current assumptions in organizational theory, and as a discussion of the work of Peter Blau, James Thompson, Charles Perrow, John Goldthorpe, David Lockwood and David Silverman, the book has considerable merits which even the abolitionists of its literary style do not entirely obscure. All the same the offences against language and communication (from one proposing improved forms of communication) are such that the publishers should be impeached for a failure of editorial duty.

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COUNTDOWN TO SEVENTY

by David Young
312pp. Cloth. £1.50.

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THE MITRE PRESS
52 Lincoln's Inn Fields, London

Desirable practices

PHILIP ELLIOTT:
The Sociology of the Professions
180pp. Macmillan, £3.50.

The professions occupy an anomalous position in society, traditionally combining high status with relatively low power. This, together with their endemic state of "crisis", has made them a subject of particular interest to sociologists. Philip Elliott is not overawed by his illustrious predecessors. He argues confidently for a more empirical view of the subject against the established functionalist approach.

What is a profession? This is a question increasingly difficult to answer as more and more undoubted professionals enter the salaried class and the line between professional and bureaucratic is increasingly blurred. Mr Elliott will not go so far as Everett Hughes, who, after a study of American estate agents, concluded, "Profession is a symbolic label for a desired status", but he does suggest that we should get away from the attempt to identify an ideal type of professional behaviour and organization and look at the actual situation. How do different occupations aspire to achieve professional status? How do individuals become practising members of particular professions?

Looking at the history of the professions in this country, he sees a

gradual movement from the status professionalism of the eighteenth century to the predominantly occupational professionalism of the present day. Any reader of Trollope will remember the tension that runs through so many of his books between the idea of a profession which consists essentially in living like a gentleman and the view that belonging to a profession carries an obligation to acquire certain knowledge and carry out particular duties. *Franklin Parsonage* focuses precisely on this conflict within one profession—the Church—with the young clergyman hero torn symbolically between his love of hunting and here to prepare his Sunday sermon. Trollope's England must seem distant, but Mr Elliott reminds us that not until the Second World War was it possible for an army officer to live on his pay, and even now it is extremely difficult to become a barrister without a prosperous family in the background.

The professional ideal, it seems generally agreed, has three important aspects: the notion of service, an emphasis on professional judgment based on specialized knowledge, and a belief in professional freedom and autonomy in the work situation. During this century employment within organizations has gradually taken over from sole practice as the main setting for professional activity, but Mr Elliott denies that

this development, which has caused so much anxiety for example to doctors, has basically weakened the position of professionals in society. On the contrary, they are insulated by the organization from potentially threatening commercial elements. Having passed the examinations and served the prescribed apprenticeship, they are, in a sense, immune from lay control. Progress in a profession depends entirely on reputation within that profession, and the dissemination of professional advancement from client satisfaction and the maintenance of the example set by its members, refused to be swayed by the small proportion of a proposed increase should be devoted to teaching performance. The Association of University Teachers, and in a letter to his wife expressing his different from those of Brown, is writing that she and his children were not "up there in that Chancery Island where one never quite sees anything and where it is only just distinguishable from the night". Even a Cambridge student of Bloomsbury might easily be lost in the crowd of professionals, and in the way of endlessly discussed and debated. A rare, perhaps an opportunity to chart a new professional emerging from its chrysalis.

These two volumes of Fry's letters are only a selection from a much larger number that have survived. They give a very complete account of his complex and often unbalanced development as an artist and a critic. In his first approach to art he was wonderfully docile, willing without question to be told what he should do and where he should go. He was just getting into the two parts of the *London Times* Tripos, drawing on casts and dissecting in the

being so dependent, most considered they were treated satisfactorily by the officials involved. A general, however, found contacts generally bad.

Apart from income and the relationship to other difficulties, the looks also at the effect on the children, family diet, and father's emotional and social adjustment. It is apparent from all this that modern families experience many problems and difficulties similar to those of the past. The family is not a unit of isolation, but a web of relationships. A further check makes it clear that the personal services are at best peripheral to the problems of most modern families. In short, friends, relatives and sheer self-endurance are far more important.

Implications for policy are restricted to a few final pages, mainly describing the need for additional national insurance coverage of all one-parent families. The index in the book is poor. These and other limitations apart, the book is a useful account of one fairly neglected group of families under stress.

Fathers as mothers

VICTOR GEORGE and
PAUL WILDING:

Motherless Families
232pp. Routledge and Kegan Paul, £3.50.

As a result of complex social and economic changes it is probably now less rare than in the past that the extended family will absorb the motherless child and more likely that men who lose their wives, by death, divorce or desertion, will consider it their duty—and within their competence—to look after the children themselves. How far do current social policies support this particular category of one-parent families? These are the main questions explored in this study. It is largely based on fairly free interviews by social workers with 600 families, in the East Midlands, in which the father was caring for children on his own. As the authors themselves make clear, the research was limited in one important way: it covers only those fathers who were managing to cope with the problems of having no wife in the home, and says nothing

about families "where the fathers did not try to care, or tried and failed".

Most of the fathers continued to work and most felt that they ought to; but, significantly, only a small minority of these in the two lowest, felt that it was a good idea to give up work to look after the children. Those higher up the social scale not only earn higher incomes but also have shorter hours and greater freedom, which enables them to combine work and the care of children more easily. In contrast, those lower down have more of the choice of cutting down working hours—and income—or struggling against the greater difficulties of balancing the two fully demanding roles.

Such is the strength of the work ethic for many fathers that only a third of all fathers had at any time drawn supplementary benefits, and only a fifth were doing so at the time of the interview. These tended to be fathers with larger families (two-thirds had three or more children), those with younger children. Although most of the fathers on supplementary benefits did not like

Back to Weber

ARUN SAHAY:

Sociological Analysis
212pp. Routledge and Kegan Paul, £3.25.

There was a vacuum in British sociology when sociology departments were expanding in the early 1960s, because British sociology lacked theorists. In part this was met by an interdisciplinary migration from philosophy to sociology of the intellectual children and grandchildren of Wittgenstein and Husserl. In part it was met by scholars who had studied in Europe and attempted to understand the classical tradition. One of the scholars in the latter category was Arun Sahay, who is now at Sheffield University. He had studied at the University of Weberian scholarship in Europe. In his *Sociological Analysis* he seeks to offer his own distillation of the classical sociological tradition.

Dr Sahay believes that no book exists in English on sociological analysis, which he defines as

definitional concepts are derived empirically individualized knowledge—or inductive inferences—must depend on certain methodological principles and concepts. It is at this stage that one needs a valid definition of social reality; and to reach this valid definition one needs sociological analysis.

What this seems to point to is an adequate discussion of ontological and epistemological issues in sociology, and one can only welcome the work of a scholar who recognizes that these issues were discussed more profoundly by Max Weber than by any of his predecessors, contemporaries, or successors. It is unfortunate, therefore, that Dr Sahay's exposition of Weber is not more lucid. All that can be said in a brief space is that he attempts to show the uniqueness of Weber's theoretical notions of rational and non-rational action, his empirical study of the growth of rationality, and his use of the concept of value relevance in the formulation of sociological hypotheses. Weber's views on these questions are then compared with those of Pareto, and

it appears that Dr Sahay says a considerable overlap between Pareto's and Weber's approaches. One might ask whether a greater comprehension of Weber's more complex concepts of structure would not have emphasized the distinction between the two approaches.

A key influence on Dr Sahay's thinking about Weber was an article by Alexander von Schelling, in which Weber's method and its comparison with that of Karl Mannheim in his sociology of knowledge, in an article which was used by Talcott Parsons in his *Structure of Social Action*. In his *Structure of Social Action*, Dr Sahay is natural, therefore, that Dr Sahay should go on to a critical consideration of the work of Mannheim and Parsons, whom he sees, rather surprisingly, as closely connected with each other. The volume ends with some consideration of work by R. K. Merton, Reinhard Bendix and Karl Dahrendorf, who have more recently reinterpreted Weber's position.

This book is in fact a somewhat specialized study in the development of main themes of sociological theory. As such it is to be recommended, but it is unfortunate that some key terms in the argument remain so unclear.

Seismologist of the Art-Quake

Roger Fry
by Denis Sutton
Two volumes, 787pp. Chatto and Windus, £8 the set.

There was a weekly fit of nausea" Fry wrote to Virginia Woolf in 1922, "whenever *The Times* Literary Supplement comes along."

It seems to me profoundly and terribly immoral and I imagine the ghastly mental state of those young men; I now imagine them all quite young and quite self-confident and filled with all kinds of reactionary moral and mystical sentiments.

It can hardly be denied—though it is hoped that this will not be taken as a defence of these matters—that Fry was hard to please. He was in Perugia in May, and in a letter to his wife expressing his different from those of Brown, is writing that she and his children were not "up there in that Chancery Island where one never quite sees anything and where it is only just distinguishable from the night". Even a Cambridge student of Bloomsbury might easily be lost in the crowd of professionals, and in the way of endlessly discussed and debated. A rare, perhaps an opportunity to chart a new professional emerging from its chrysalis.

Edward Keynes had lost his soul and had never found one.

Fry found it "terrible... in its mixture of extreme progress and hopeless barbarism". The pictures in the museum were a nightmare of the blatant forgeries "enough to make you stagger". "I feel every day", he said, "more like a missionary among the heathen", and he seemed to think that he was learning diplomacy because he did not say as much to the Americans he met. As an example of his skill he described his conversation with a Mr. Hearn, an "ex-dy-guise store-keeper" who had given a whole gallery to the museum, and who would very much like to know how it was received.

He explained to me, in front of a still sticky Hlobenu and "the original" of the Duke of Devonshire's Blue Boy, that there was every reason to suppose that a man of affairs, when he went

laboratory. His father did not wish him to draw from the female figure but he was reassured to hear that in England men usually had much better figures than women and were more useful to practise drawing on. He did not get on at all quickly with his painting and even when working at Julian's academy in Paris in 1892 he seems hardly to have discovered the existence of modern French art.

What he did discover was the earlier Italian masters, at a time when exact study of them had only just begun and there were still many discoveries to be made. "The more I study the Old Masters the more terrible does the chaos of modern art seem to me", he wrote, "and so far I see no way out of it except possibly the invention of colour photography, which would put an end to most of it."

In Florence he worked with A. M. Daniel, afterwards director of the National Gallery, who, he said, was "purely Mosaicite and thinks of hands and ears". As regards the Science Tripos at Cambridge, he found there was "nothing to it" and he was quite happy to be "puzzled with Rodolfo Ghilardotto" (though he knew he was "one of the worst painters of the whole lot"). Eventually he equipped himself to write his study of Giovanni Bellini, which remains a most admirable work both of scholarship and of appreciation. And so began his career as Kunstforscher which culminated in his appointment as curator of paintings in the Metropolitan Museum.

As soon as he got to New York Fry found it "terrible... in its mixture of extreme progress and hopeless barbarism". The pictures in the museum were a nightmare of the blatant forgeries "enough to make you stagger". "I feel every day", he said, "more like a missionary among the heathen", and he seemed to think that he was learning diplomacy because he did not say as much to the Americans he met. As an example of his skill he described his conversation with a Mr. Hearn, an "ex-dy-guise store-keeper" who had given a whole gallery to the museum, and who would very much like to know how it was received.

He explained to me, in front of a still sticky Hlobenu and "the original" of the Duke of Devonshire's Blue Boy, that there was every reason to suppose that a man of affairs, when he went

deeply into things, as he had done into painting, would make a success of it. "Why, look at the Peel collection!" "Or the Medici," I added. Such is true.

He had, of course, much to do with the prodigious millionaires, and in particular Pierpont Morgan—"not quite a titan"; he's a sort of financial steam-engine—who supported the museum and themselves made great collections. He was not easily impressed by such personages. After a luncheon in Morgan's private observation car on the train he was given a cigar called Regalia de Morgan; "the whole thing is a joke", he wrote, "and yet how infinitely revealing."

Nevertheless Morgan was at times impressed by Fry and thought he might be "too big in his ambitions to be low or mean"; he was also agreeably surprised, when travelling with Morgan in Italy, to find that he liked to see things which he could not buy. In the end Fry seems to have put too much trust in Morgan. Though Morgan was president of the museum he was apt to buy for himself pictures which Fry recommended for the museum, and in 1909 he snapped up an important, Pierpont Morgan while Fry was still arranging his purchase by the museum. Fry wrote to Morgan explaining the position and evidently expected that Morgan would give up his purchase. Morgan said that this was "the most remarkable letter I have ever received" and within a few months Fry was dispossessed from his post by the museum's interest in the light of the champion and interpreter of Post-Impressionism seemed to D. S. MacColl in 1911 to have been the result of a sudden conversion. Fry protested that his first reaction to Cézanne and Gauguin was exactly what it was at a later date and he pointed to a letter he had written to the *Burlington Magazine* in 1908 objecting to C. J. Holmes's contemporary attitude to those artists. This is reprinted in the present book but in general the letters do not reveal much new information about what Desmond MacCarthy called the "Art-Quake" of 1910. It is quite clear that Fry's understanding of the earlier Italian painters made it easy for him to appreciate the distortions and the rejection of naturalism in modern painting and it is interesting to find that his study of modern art enhanced in him his appreciation of the primitives.

In 1917 he was copying a figure of St

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Read's services to anarchism. It seems that Read mostly remained aloof and was unwilling to join any of the sects to which various groups of anarchists belonged, but he was able to convince himself that almost anything he chose to do was important anarchic behaviour. To begin with, art, of course, "is revolutionary and art can best serve revolution by remaining true to itself." "We must engage with passion," Read wrote, "in the immediate strife"; but when charged with inconsistency he replied that he could best serve "the anarchist ideal" by cultivating "the anarchist ideal of seven acres and a smallholding of a sense of community" in his village. Travelling about the world to give lectures and attend conferences he was always on the look out for hopeful signs of anarchism, such as agricultural communes in China. As he went to Cuba for a cultural congress, he expected to find a new world being created there; "It cannot be worse than ours and may be much better." It was no doubt hard to deny any of a better age in the United States, but he did in the end serve the supermarkets. People took what they wanted from the shelves and it only needed a trifling adjustment, the removal of the cash desk from the entrance, for these to become the perfect model of the system of distribution envisaged by Kropotkin in *The Conquest of Bread*.

It is obvious that as time went on Read became more of a prophet and less of a critic. Perhaps it is the business of prophets to shock the business of the world into attention by reckless statements, and Mr Woodcock quotes several of these. "The problem of good and bad art," Read wrote, "of a right and wrong sys-

Critic into prophet

GEORGE WOODCOCK:

Herbert Read: *The Stream and the Source*
304pp. Faber and Faber. £4.75.

"The history of Read's publications on education", George Woodcock says, "is rendered confusing by re-issue, rearrangement and often retitling." Read's writings on anarchism were treated in the same way, and Mr Woodcock describes his volumes of literary criticism as a "mosaic construction" which could be taken apart and its components rearranged in books with such imposing titles as *The Sense of Glory* or *The True Voice of Feeling*. But Mr Woodcock does not mention a further source of confusion, the fact that Read was quite capable of reissuing an essay with alterations in the text which might amount to a direct contradiction of what he had said in the first issue. When republishing "Surrealism and the Romantic Principle", he said that he did so because "I found that I am sometimes disagreeing with myself" by my own sympathies, and he then proceeded to make unacknowledged changes which could only disguise the extent to which he had previously been in error. Mr Woodcock's careful study of the development of Read's ideas might well have gained from a patient examination of the text of essays used for the second or third time after intervals of several years.

Mr Woodcock was a member with Read of the British anarchist movement, and it is natural to read with especial interest the chapters in which he says what he thinks of

tem of education, of a just and unjust social structure, of the end and the same problem. It is impossible to discern in the past, and thus unlikely that there will appear in future, any distinct connection between these three problems. Few social structures can have been more unjust than that of Spain in the time of Philip IV, but he had his Velázquez. According to Mr Woodcock, Read's prescription for schools was that every hour of the day should be "dominated by the aesthetic impulses", and it is not surprising, perhaps not even regrettable, that, as Mr Woodcock points out, "the total revolution in educational philosophy which Read envisaged has not taken place."

Percy Macquoid's great classic study, *A History of English Furniture*, first published between 1904 and 1908 and long out of print, has now been reissued (4 volumes, New York: Dover Publications, Distributed by Constable, £2.50 each). The first volume, "The Age of Oak", covers the period from 1500-1600, the second, "The Age of Walnut", covers 1600-1700, the third, "The Age of Mahogany", covers 1700-1770, and the fourth, "The Age of Satinwood", covers 1770-1820. Macquoid was one of the outstanding authorities of his day. His account of the development of English furniture is supported with discussions of foreign influences, political and social climate, social history and the contemporary architectural practices which all helped determine the evolution of style. The *History* includes more than 1,000 illustrations.

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Viewpoint

BY ANTHONY BURGESS

THE DEATH OF Ezra Pound was very fully celebrated here in New York, with huge biographical literariae in the newspapers, and more stress laid on his unintelligibility, the ultimate failure of the Cantos, and his fascism than on his creation of a language and an aesthetic—and why not say it?—a whole generation of writers. Fascism is, of course, being dug out of all Pound's generation at the moment, so that Ole Uncle Ez, with his mad folksy broadcasts, is no greater a traitor than Yeats (whom Connor Cruise O'Brien has been slamming hard lately) or Eliot or Waugh.

The horrible, ghastly truth is that one sees precisely what motivated Pound's fanatical anti-semitic diatribes in certain still existing areas of American culture, or kultur. Last week I went to the University of Rochester to help honour the name and achievement of one Joseph Chamberlain Wilson, father of Xerox, lover of Carlyle, munificent endower of his alma mater. I felt I had to go, since I told several unbelieving audiences my father's name was Joseph Wilson, and I might as well honour his own achievement, or lack of it, at the same time—a little man borrowing briefly the robes of a great one. There was also Eastman the cameraman, who bravely shot himself to avoid dying of cancer, to be accorded the veneration of a lecture. When Joseph Wilson's widow stepped on the stage of the vast auditorium, everybody rose to his feet. When the Eastman School of Music students followed her brief, brave words with a performance of the last movement of Beethoven's Ninth Symphony, nobody thought of standing up in homage to a deaf but poor genius. Money-loving America. Dollar charisma. The snails of dead Ez among the Eastman trombones.

The American lecture can, to the lecturer, be a terrifying experience. I had been told that I was to speak briefly to students and staff at the Eastman School of Music, so I envisaged myself chatting in a classroom, quipping and unbuttoned, unarmed with a prepared paper. What happened was very different. I was ushered, having been briefly synched by a television interviewer on the way, into a gigantic raked theatre with 2,000 people expectant in the dark, and introduced grandiloquently by a senior professor, who I was sure at first, must be introducing somebody quite different from myself. But then he quoted from an essay of mine, which I would have preferred to be forgotten, something about the decadence of modern youth and modern art, and after this I was

transfixed by spotlights and chained to a microphone.

The microphone is an ordeal in itself to one who, like myself, has been brought up as a multivocal harpist, and even served as an army warrant officer. The instrument is always too low, so that one is hunched and incapable of gesture, and one sometimes forgets its presence and blasts out in execrable baroque of bells. I talked on music, improvising desperately. I even played a few bars of Elgar on the piano, to embarrass myself. I paid tribute to Joe Wilson the pub pianist, not the Xerox one, and sensed the displeasure of a mass deploration of bad taste. And then I was whisked away to another hall, microphone, crammed duomil, and a different triple altogether. These talks, with their electronic prothesis, are like eerie self-communings that end in inexplicable polite applause. The physical strain is minimal: the strain comes after with the drinks and introductions and dinner among the naked Rembrandts (what would happen if one threw one's apple pie à la mode at that million-dollar canvas over there?), with the conversation.

Why get on the lecture circuit at all? Well, there is the desire for direct communication, instead of the remote one which eventually wearies all writers; the wish to publicize one's work; a genuine educative urge. How about the money? Yes, there is the money, but there is not much left from the \$1,000 paid by a college in Louisiana when the lecture agency has taken its 30 per cent, the air fares and hotels and meals and taxis have been paid for, the Inland Revenue sticks its snout in. At this season of the year a lecture engagement can be a near-suicidal undertaking. Preparing to leave Troy, NY (where all the girls have to be and are Helen), I found that snow had grounded the planes, so I had to bus it back to the port authority in Manhattan—four hours of sleet, grind and squelch. The next day I was supposed to go to Grand Rapids: television showed floods everywhere where there were not snowdrifts, roofs knocked off by high winds, acts of God in Ohio, the planes were grounded. The agency, the planes are getting in all right, it is gorgeous autumn weather in Michigan. No, they'll sue. No, No, we'll sue. No, No, No, No, Why are you so uncooperative, Professor Burgess? Why are you trying to do us out of our hard-earned 30 per cent. No, No, No, No.

Usually, when one gets to a university, the kids, as they are called, are fine. It is the kids and their tutors, and one rarely sees much of the faculty. The kids are polite, decent, well-read, confused, worried to death, genuinely anxious to understand why

the Great American Dream has gone sour, what can be done to restore its sweetness. Their youth is attested by their expectation that I, a middle-aged visitor with old-world manners and a funny accent, may come up with a solution. All I can allude to is certain theological commonplaces which, in the Calvinistic areas of the North-East, may sometimes strike like revolutionary slogans.

We must believe we are free, in spite of Professor Skinner. We must understand the nature of good and evil and not confuse the dichotomy with mere right and wrong. We must sit down in groups and make long lists of examples of good and evil. Is cannibalism evil (even though it may be wrong) and, if so, why? How many meanings can we attach to the term good? These semantic games, I suggest, are at least a beginning. We must counter the effluvia of the politicians, who are at the mud of public trust, with some kind of ethical solidity, however simple. And then comes a bespectacled deflation: what is your credibility, Professor Burgess? You are a novelist, no more. True, but you have tried the statesmen, the gossippers, the pop stars, the national humorists, and where has it got (or gotten) you? After all, Hesse was a novelist. So I push on unabashed, preaching. Indiana today, Texas tomorrow, Chicago at the weekend. America, my Lord, is a land for British preachers.

America is also a land for writers whose first language is not English. I had a visit the other day from a professor of Hebrew who is trying to write a long novel about Joseph, the true, where Thomas Mann was false. If he writes it in a kind of Joycean Hebrew, the publishers of Joycean Hebrew, the publishers of Israel will reject it, since one veiled contention must be that Joseph was conceivably homosexual. ("Heng Prop says Joe a FAG.") Therefore it must be written in English, and will I help? It will only be about 800 pages long. There are others too, postwar exiles, who are trying to establish themselves as American writers. The agony of shedding a first language when they have already made something of a name in it, of attaining to ill-fame, not mere competence, in their second—Saint Vladimir, patron of literary exiles, utter comfort from the Swiss mountains, sonthe, encourage.

I have watched, on and off, during the past ten years the slow metamorphosis of Giuseppe Rimanelli from a post-war European avant-gardiste, at last culture, sometimes one finds him, going on at the same time, saw a couple of Saturday afternoon ago—a Black knife fight accompanied by two young men playing bridge, flute duets for money. My eight-year-old son, in less than three months, seen two men dead on the streets, one man already dead on the sidewalk, a couple of men tempted murders. Television, a little tame after that. What, what audiences, are we going to do violence in America? We might what you mean by us. We might conceivably include the violence. What do they, members of the human race, propose doing about it?

None of his versions of Ireland is lived in public. The second lecture I gave at the City College, visited by a New York Times reporter and photographer. A casual difficulty I had in explaining a particular phrase was duly reported and a met a response of letters and pinpoints from erudite journals, and German ones. Walking down the way of I am, I am accused by many of being too much to be a bourgeois and expect to be a bourgeois. But no, he turns out to be a bourgeois who has something to tell me about deep structures. I am dead at the bar at the corner Broadway and 91st Street is a specialist in the New York Times. The text of *The Dream* is a masterpiece of violence one finds him, going on at the same time, saw a couple of Saturday afternoon ago—a Black knife fight accompanied by two young men playing bridge, flute duets for money. My eight-year-old son, in less than three months, seen two men dead on the streets, one man already dead on the sidewalk, a couple of men tempted murders. Television, a little tame after that. What, what audiences, are we going to do violence in America? We might what you mean by us. We might conceivably include the violence. What do they, members of the human race, propose doing about it?

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'And I? I have put aside all folly and all grief.'

Sadly, Pound's death has come within a few weeks of the volume devoted to him in the *Critical Heritage Series*, *Ezra Pound*, edited by Eric Homberger (£6.50), a book which serves to remind us of Pound's prodigious place in our literature and culture. His life is recounted in Noel Stock's definitive biography *The Life of Ezra Pound* (£5.00) and his poetry in Donald Davie's *Ezra Pound: Poet as Sculptor* (£2.75) and George Dekker's *Sailing after Knowledge: The Cantos of Ezra Pound* (£2.50).

ROUTLEDGE & KEGAN PAUL
London and Boston

Benedetto in Caysterland doesn't he subsidize by the way, the sellers, of which the *Seagull* is next to *Love Story* (Seagull), anything significant there? I crassness I have read in years.

My own literary life is a non-existent. I live it in a room, through the postgraduate student who come to the West End and to drink California ink and paper in a Creative Writing course. I have my doubts about the value of it all. It seems that the only way to deal any success are, or were, a verified tract in favour of a who could not write, or at any rate, anything themselves. The legend of the great modernist, whose name I have forgotten, who gave all his students to deal them to go on and on, "Happy Birthday" on to the all the writing they were to do, and even gave Bernard Malamud nothing higher than a B.

This year the TLS devoted a page to evaluating the work of one of my students at Columbia (class of 1970-71), so perhaps it is really possible to teach people to write. I know all too well that that particular course was have done the job more and without my interference. The trouble with most of the students who want to be writers is that they are more concerned with the expression than with making something. There is this failed marriage or poor immigrant childhood, the sexual hang-up, the sweat on the paper—the therapeutic act of the writer, not really having anything to do with literature. Frequently they are the sweating it out on the psychiatric couch. The first assignment I gave was the composition of a setting, to exercise in strict form, and to write it not resentment. We are not Writers, not Poets. There is room there for self-expression.

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AUSTIN CLARKE:
As a Poet

Dublin: Bridge Press. Paper, 12.

AUSTIN CLARKE's new poem, *A Poet*, published in a limited edition of 200 copies, is an attempt to do what he has done in his stated aim, to write in a language, resourceful as ever in its rhetoric, almost prudent in its very preoccupation with the rights of sex (or of both sexes), and a reads, when taken in the light of his previous work, like a verified tract in favour of a who could not write, or at any rate, anything themselves. The legend of the great modernist, whose name I have forgotten, who gave all his students to deal them to go on and on, "Happy Birthday" on to the all the writing they were to do, and even gave Bernard Malamud nothing higher than a B.

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Drawing by Jack Coughlin

The Irelands of Austin Clarke

related in his autobiographical works *Twice Round the Black Church* and *A Penny in the Clouds*. In these poems the poverty and the repression of the Irish scene are the continuous through which Clarke comes to make himself known. The self is made with the poem, the poem does not expend itself outward towards the social defect, directing our attention to it as a problem. It rather shows by its introverted force that the social problem has been possessed by Clarke as the expression of an aspect of his growth. The anger is cradled in the language as one element among others, released or subdued according to the dramatic necessities of the poem's action. But if the anger is directed outward, we must rely on the degree to which the social defect it points toward, affects us. The poem is then at the mercy of the local circumstance which was its occasion, and if that circumstance vanishes, too. No sense of anger redeems the situation; the poem has lost its personality because the particular of its opinions is insufficient to raise itself to the sustained level of a theme.

Anger of this sort is not of course an emotion peculiar to Clarke. His best-known contemporaries, Patrick Kavanagh and Denis Devlin, had it too and, in them as in him, it was directed fundamentally against the dark provincialism of the Irish scene, particularly hard to bear after the triumphs of the Revival and the social control which by its acts of self-commemoration in which the local detail of the poem was charged with the current of the poet's personality and yielded up under that force a free and unsuspected music. The great world beyond with its world war could be inexpressively dismissed once the drama of the poet's emergent personality took the centre of the stage. Poetry became the revolution, the movement, the issue. For all his contempt, much of it ignorant and all of it necessary, for the Celtic Twilight of Yeats and his epigons, Kavanagh, more than any other Irish poet since, learnt from Yeats the lesson that the

between them has a momentary and an illuminating rightness. Yeats and Clarke are both more remarkable for the creative energy of their later than of their earlier years. Between 1938 and 1961 Clarke seems to have come into his strength. (This is not, of course, to dismiss the 1929 volume, *Pilgrimage*.) But, even in that period, when we contrast the almost scholarly precision of Clarke's knowledge with the random, eclectic nature of Yeats's convictions, we are puzzled by the seeming unfairness of the fact that parochialism is never a trouble to Yeats and always a threat to Clarke, almost, it would seem, because Clarke is so aware of it as such and has taken such heroic pains to overcome or to avoid it. It is on this point that he and Yeats deserve to be compared. Yeats modelled an Ireland to the demands of his own consciousness; Clarke was moulded by an Ireland towards which he has been accurately and anxiously conscientious.

To put the issue in another way, of the three Irish poets who most memorably confronted the experience of Irish provincialism in its most withering form, only Kavanagh evolved an attitude which did full justice to his talent. Devlin and Clarke developed stances, attitudes that were sufficiently successful to produce individual poems of rare quality. Some of Clarke's have already been referred to and beside them one would place Devlin's "Lough Derg" and passages from *The Heavenly Foreigner*.

But both poets have written much that appears wild, anxious. Neither evince, in the main body of his poetry, although they did elsewhere (and Clarke abundantly elsewhere), a belief in the necessity of poetry as such. Instead they communicate a belief in the necessity of poetry for them. It is a preferred activity, not a central necessity. The poet, posing as seer, is frequently ridiculous outside his poetry, but it is precisely the intransigent nature of their belief in themselves that makes Yeats and Kavanagh so memorable as poets and as little else. The varied and civilized interests of Clarke and Devlin are only partially focused in their poems. They would have been less interesting in other fields had they been more concentrated in their poems. Clarke in his prose and in his plays registers a particular phase of secular hostility to clerical jansenism which it is now valuable to have and necessary to recognize. But his sociological importance in that respect is in inverse proportion to his status as a poet. It is, in a way, magnificent but it is not, in another way, art, although it is all done in the name of art. Clarke knows more about the realities of Irish politics than Yeats ever did. But some of Yeats's poems and plays are part of the reality Clarke knows. None of his own poems or plays has that stature.

Of course, most comparisons with Yeats are diminishing. The superficial resemblances between him and Clarke do not lead far and although the contrasts between them are more fruitful, Clarke cannot be properly understood in terms of either. O'Casey, whose anti-clericalism and whose sometimes wild and woolly sponsorship of a joyful eroticism is akin to Clarke's, is reported to have said in 1964: "Clarke's a better poet than any of us knew, a fine poet. Poor Yeats was overvalued and overrated. But Yeats's shadow fall over everyone."

But there is a relationship between Yeats and Clarke that only began to be seen in its proper light when Dolmen brought out the *Later Poems* and the *Collected Plays*. Clarke then emerged for the first time in the eyes of a wider public as a senior poet. After those years, 1961-63, he was no longer simply a good poet known to more than a minority. He was a poet whose minority stance, bred partly by obscurity, partly by his resistance to his society, was an essential strength and identifying feature of his work. After a twelve-year sojourn in England, Clarke had returned to live in the Dublin suburb of Templeogue, publishing his poems from the Bridge Press Templeogue, cutting himself off from the public world of the one hand and remaining involved in it on the other by publishing in his poetry the defects of the society he spurned.

The isolation was all the more complete because the poetry was so finished. Professionalism appeared to be his justification for pride. It was a kind of internal exile of the kind we associate with people as diverse as Kavanagh and Flann O'Brien: a separation that does not involve a departure, just as the more famous Joyce and O'Casey exiles were departures that did not involve a

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Oxford University Press

[illegible]

Boss bashing Striking it rich

KEN COATES and TONY TOPHAM:
The New Unionism:
The Case for Workers' Control
250pp. Peter Owen. £4.

Workers' control has generally been taken to mean a form of administration in which managerial decisions are taken by the workers collectively or at least by representatives accountable to the workers. This, however, is not the view of Ken Coates and Tony Topham, to whom it means that control is established by workers over the decisions of employers and managers. In this sense the terms of workers' control already exist within the existing industrial structure.

The *New Unionism* provides examples of what the authors regard as workers' control—when shop stewards operate their own overtime roster, or when they regulate, however informally, the speed of work, or when shop-floor strength and action prevent the carrying-out of an arbitrary dismissal. Workers' control potentially exists in any situation of conflict. Managerial authority, say the authors, derives from the rights of property. The authority of workers and their representatives, however, originates from below, from the collective will of groups of workers. Mr Coates and Mr Topham actually prefer the term "workers' self-management" as a description of a democratically administered industry under public ownership. They argue that under such a system there is no property-owning group against which workers must establish control.

The immediate aim of the movement for workers' control, according to the authors, is to enforce accountability on industrial management. For this purpose workers need certain powers—to obtain information, to establish some measure of supervision over management activity, to impose a veto on arbitrary decisions, and to obtain representation for carrying out these functions.

It might be thought that the authors would be sympathetic towards the principle of co-determination as practised in Germany, but they are not. They see it as a form of participation in which workers' representatives are incorporated in structures designed by capital. In this way the sharp edge of the class struggle is blunted.

The value of *The New Unionism* is that it puts the discussion of workers' control on a new level. Its weakness is that the authors have ignored and even distorted some facts which they find awkward. Thus there is very little about the long experience of co-operative societies, though in many of them there is substantial representation of the workers on the board of directors; indeed, in some of them control is effectively exercised by the workers' representatives. The evidence of the effect both on efficiency and on the attitude of the workers themselves is not particularly encouraging.

Then the authors allege that the 1945 Labour government completely ignored the tradition of workers' control in its scheme for the nationalized coal industry. They should have mentioned that the Labour government's scheme of control for the nationalized industries conformed with the views of the TUC. The authors criticize at some length the views of Jack Jones, the General Secretary of the Transport and General Workers' Union, on the subject of participation. They do not like the idea of participation and prefer to speak of control. If they were as close to reality as Mr Jones they would be aware that his views would, if implemented, represent a considerable advance for workers' interests in most sections of British industry.

The authors imply that the outcome of the Wilberforce inquiry into the electricity supply industry dispute nearly two years ago conformed with the Government's policy of the phased reduction of public sector settlements. In fact the unions were quick to recognize that the Wilberforce report helped substantially to redress the grievances of which they had been complaining.

RICHARD O'CONNOR:
The Oil Barons
Men of Greed and Grandeur
186pp. Hart-Davis, MacGibbon. £2.50.

It is now nearly ten years since a reviewer in these pages urged parents "to put their boys into Goldenhairs", and what excellent advice this has turned out to be. Among the oil products for which the demand is increasing so dramatically are books about oil magnates. The signal to growl point which statisticians will need to take into account when assessing the impact of the oil industry on the economies of the West. Richard O'Connor now adds the 1972 version of this familiar tale; and he has his own brand of appetizer to add to this otherwise rather weather-beaten stew.

Both in his introduction and in his final chapter, "Oil on troubled waters", Mr O'Connor addresses himself to the environmental considerations which add the latest and most heinous to the long list of crimes of which the oil industry and the people who profit from it are guilty. First, they make money, and deal; secondly, they benefit from extremely generous fiscal treatment in the form of depletion allowances; thirdly, they have not been over-fascinated about their methods, and we hear once more of the rise of the billionaires, from John D. Rockefeller to Paul Getty, and the involvement of much smaller fry, mere multi-millionaires, in the Teapot Dome scandal.

So far the case is open and shut. The charge that the oil industry has fomented war is not so easily proven. Mexico is the classic example of oil politics; we learn from Mr O'Connor that when the first Lord Cowdray brought in his tremendous gusher at Dos Bocas he had the full resources of the diplomatic corps and the secret service in fanning the Mexican scandal.

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oil the most profitable business in the world; things have never been the same since Suez. The Arab oil states have become increasingly well-served in the oil business, and the owners of the giant tankers (Arabian Onassis naturally) have come into the oil business, and the success of the Mexican Eagle Company is certainly attributable in far greater degree to the energy of its founder than to any adventures in oil. It must also be very doubtful whether oil can be considered a prime cause of Israeli-Arab hostility, though no doubt it is because of the existence of the Arab oil fields that the major powers continue to interest themselves so directly in the area.

The chapters on Middle East oil are the best in the book, just as they are the freshest. Mr O'Connor records that immediately before the Second World War the American share of oil production in the Arab world was 11 per cent and Britain's 60 per cent. By 1956 the United States' share had risen to 65 per cent and Britain's had fallen to 30 per cent—perhaps getting Saudi Arabia included in Lend Lease had something to do with it. This was the decade in which the oil companies' decision to market the Middle East oil at US posted prices made the extraction and sale of Middle East

oil the most profitable business in the world; things have never been the same since Suez. The Arab oil states have become increasingly well-served in the oil business, and the owners of the giant tankers (Arabian Onassis naturally) have come into the oil business, and the success of the Mexican Eagle Company is certainly attributable in far greater degree to the energy of its founder than to any adventures in oil. It must also be very doubtful whether oil can be considered a prime cause of Israeli-Arab hostility, though no doubt it is because of the existence of the Arab oil fields that the major powers continue to interest themselves so directly in the area.

Giant-killing

CHARLES LEVINSON:
International Trade Unionism
Ruskin House Series in Trade Union Studies
402pp. Allen and Unwin. £1.75.

Charles Levinson, the Secretary-General of the International Federation of Chemical and General Workers' Unions, has some interesting and novel things to say in his book, but the title is misleading. To describe some significant developments in the economies of advanced Western industrialized countries and to discuss possible lines of trade union action, including action on a multi-national scale, for dealing with them is not really to write a book about international trade unionism.

It is this sort of limited conception of the world which representatives from the under-developed areas find offensive. The efforts of African, Arab, Latin American and Asian workers to develop their own resources and to attain real economic and political independence, from both foreign interests and traditional domestic feudal rulers, ought surely to have a substantial place in a book devoted to international trade unionism. Unfortunately, this seems not to be Mr Levinson's view. Despite the apparent militancy of his words and style he never succeeds in breaking free from the limitations of an ideology derived basically from the practice of North American trade unionism.

Nevertheless, within this limitation, Mr Levinson's arguments deserve close attention. He puts forward two main propositions. The first is that inflation in a modern Western-type economy is not caused basically by wage pressure. The modern giant firm is concerned above all with its own growth. For this purpose it needs an adequate cash flow to finance its capital expansion. It seeks to maintain and increase this cash flow whether trade is expanding, stagnant or even declining. Hence it puts up prices even when there is no reason. It is often able to do this because of its oligopolistic position in the market. Mr Levinson argues that inflation at the level of recent years is now here to stay. We should, he says, learn to live with it. Prices and incomes policies have proved abortive.

The second main proposition is that the Western world is becoming more and more dominated economically by a relatively small number of giant multi-national corporations.

He suggests that by 1985 some 400 corporations will control more than 75 per cent of the Western world's corporate assets. Even if figures, he claims, do not take account of interlocking directorates, joint ventures and common stockholdings. Mr Levinson argues that need for multi-national unions in their dealings with giant corporations, and in calling for worker's participation in the ownership of newly-formed corporate assets. He describes developments along these lines in Western Europe and to a more limited extent in North America.

To many British readers, Communist and Labour, Mr Levinson's rejection of a prices and incomes policy will not easily be accepted. And those who share his view will find it strange that a supposed radical writer does not even consider alternative ways of dealing with the situation. In British argument about giant monopolies comes eventually the question of public ownership. By failure to deal with this question Mr Levinson again reveals his inability to wrest himself from the ideological limitations of North American trade unionism.

There is one basic question which many British readers also may throw doubt on much of Mr Levinson's reasoning. Is it true that giant firms have usually been prepared to expand their profits for purposes of self-financed expansion? There are a number of economists, including some on the left, who argue that British firms have been squeezed between, on the one hand, the wage claims of workers and, on the other, price competition abroad.

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John Fuller: To Angus Macintyre

From windy Llanachlathair to
Far Achlaglachgach just a few
Nocturnal stanzas penned for you,
The form is Scottish
And pocket-sized to suit those who
Live in a cottage.

Achlaglachgach—is that right?
Too many aches? Too few? You might
Get headed paper. In this light
I'm going blind
Wondering how many aches to write.
Ach, never mind.

As dons grow stout from small successes
Put out by academic presses
To catch the textbook boom, my guess is
They'll all buy places
With unpronounceable addresses
In open spaces.

By disused pits, on bogs and moors,
Are shacks for sale with earthen floors.
It hardly matters that the doors
Are off their hinges
As long as they're within, of course,
The Celtic fringes.

Nature is all around and so near,
For us from Brecon to Snowdonia,
For you from Skye to Caledonia.
We often go.
All our exertions make us bonier,
Nicer to know.

Although the landscape's much enjoyed,
Still a few fields are unemployed;
Campers are not now much annoyed
By concrete Gents
And where there isn't one, avoid
Pitching their tents.

They bring air-beds and dollies, pink
Paraffin, the kitchen sink . . .
And these are just the sort who think
It would be deathly
To usher *Rio Tinto Zinc*
Into Dolgellau.

Expecting Wales to be like Borrow
Has filled the tourist with deep sorrow
(It will be twice as bad tomorrow.)
An unspilt view's
Unlikely as an uncleaned *Corot*,
A falcon's news.

There once were eagles here, don't worry.
They must have left in quite a hurry.
Now only buzzards wheel and scurry
Over *Gwyn Ddu*.
Trig points on every peak? *Fyri*,
How we mourn thee!

Are we much better? Aren't we fakers
Pacing about our fenced-off acres?
Aren't we the economic *Quakers*
In a cold war
Between the strikers and strike-breakers?
What are we for?

A rustic view in *Coed-y-Brenin*?
A waste to keep a cow or hen in?
What about all the jobless men in
The National Parks?
(I make no reference to *Lenin*
Or *Karl Marx*).

The unemployed are twelve per cent
In *Blannau* where the rain squalls dent
A century's slag, a broken tent
Of splintered slate.
I wonder where the profits went,
And who to hate.

Too late for accusations. While
Someone somewhere made a pile,
It's part of an extinct life-style.
The simple proof?
Compare the outlay on a tile
And a slate roof.

It's no one's quickie in the City,
The bane of the finance committee,
And yet because of this unpretty
Straggling town
Most of England's dry. Pity
To let it drown.

I think of you in wilder greenery,
Indulging in gentlemanly venery
In miles and miles of private scenery
With gun and rod.
You'd think old workings and machinery
Completely odd.

How was your reading party? Tough?
Did you decide once was enough
Or will your pupils call your bluff
And come next year?
Was it like something out of *Clough*,
But not so queer?

Plunging clean limbs into the burn,
Steering superbly from the stern
Or watching in the reeds for tern
While you complain
They haven't got the wits to learn
Your line on *Paine*?

Four dears, just now we're dipping lambs
While they in *Oxford* on their hams
Are sweating through sub-fusc exams;
Though quite reviving,
Sabbaticals are really shams.
A form of skiving.

A chance to swim and look less pale
Or hit the U.S. lecture trail,
Modestly—from *Smith to Yale*—
Or quirkily—
Risking co-eds at *Texas*, gaol
At *Berkeley*.

I'm glad we didn't cross the pond
For though the Dollar waves its wand
I feel somehow we've gone beyond
That second salary,
And if of greens I'm fairly fond,
Not greenery-gallery.

Those close-kept manuscripts we need,
Acquired through academic greed
For home-grown Ph.D.s to read:
Well, let them lie.
They'll wait—while *Texes* barons bleed
Our history dry.

Sweating in seminars is not
The nicest way of being hot.
The company of one is what
I hold most dear:
The summer's rotten, but we've got
A hammock here.

Our estimation with our books
In our respective rural nooks
Like nearly all our actions looks
Like compromise.
We've got our alibis, like crooks
When someone dies.

And do we like the life we chose?
Might as well ask the blowy rose
If it approves the way it grows
When autumn's near.
At least I don't suppose it shows
When we're up here.

Or does it? We're as incognito
As is the C.I.A. in *SEATO*,
A worker Jesuit in *Quito*
Selling pardons
Or trilled *Emperor Hirohito*
In *Kew Gardens*.

With luck we can avoid being hated.
Perhaps our kind are merely fated
Smilingly to be tolerated
Like lunatics—
Not dangerous but dissipated,
Not keen to mix.

—Except our worlds like cocktails: koth
To give up either we live both.
One for yield and one for growth.
Contemptiae dominus
splendidi rei quoth
The happy Roman.

Let's keep them well apart. 'Tis late
Unwittingly you'll recreate
The one world in the other. Wait
Until those craven
Oxford rituals infiltrate
Your Scottish haven.

You'll be Vice-Chancellor, fit station
To rule your woolly congregation
Where you'll be welcome like an Asian
In liberal *Kenya*
And bashed through your inauguration
At *Creag's* encaenia.

Prelims in shearing. Every lamb
Must pass. Lectures for ewe and ram
On weaving skills, plus diagram
Of warp and weft.
At breakfast circulate the jam
From right to left.

There will be several printed rules
On what the cows may wear in *Schools*,
And only three-legged milking stools
Will be allowed.
For ignorance of farming tools,
Fields will be ploughed.

I won't go on. It isn't true.
Nor is its opposite, where you
Take sandwiches to *Hall* and do
What you are able
To climb up to a decent view
From *High Table*.

Or poke your pupils with a straw
To see if they're alive, and bore
Them with all kinds of country lore
Not known in books
And imitations of the caw
Of various rooks.

The academic's one excuse is
He knows about the gastric juices,
Suppression of the anacrusis
And *Ararat*.
Such subjects no doubt have their uses:
Leave it at that.

If these impinge on haute cuisine,
A deathless verse or the Unseen,
If there's a soul in the machine
To prove me wrong,
Well, that's OK, but we've both been
Around too long.

For it's not only earth that's cooling,
Something commands us to quit fooling.
Not facts but truth we should be pooling
In the global village
(Though I'm not one for the de-schooling
Of *Father Illich*).

Where has the living starlight gone?
The owls are loud where once it shone.
We see the archetypal don
Pen in his cloister
A footnote to a footnote on
Ralph Roister Doister.

We need some vision to achieve,
A heart to wear upon our sleeve,
We need a holy spell to weave,
Some sacred wood
Where we can teach what we believe
Will do us good.

I see you smile. All right, it's late.
But, Angus, though it lies in wait
With terrible reproaches, fate
May yet forgive
Our scared retreats, both small and great,
And let us live.

Watchdog on a leash

JOAN MITCHELL:

The National Board for Prices
and Incomes

290pp. Secker and Warburg. £4.75.

The greater part of Joan Mitchell's book consists of summaries of 170 reports from the Prices and Incomes Board. These are arranged not chronologically but by subject-matter. The reports on prices are grouped into those dealing with labour intensive industries in the private sector, those dealing with distribution and other services, those dealing with other private sector industries and, finally, those dealing with the public sector. The reports on incomes are grouped under rather different headings according to the main criterion employed in considering a particular pay problem. In some cases this was low pay, in

others productivity, in others comparability, and so on.

Dr Mitchell's survey is informative and her summaries are reliable. The book is, however, uncritical. In a concluding chapter called "Success or failure" she argues that it was not so much that the prices and incomes policy failed as that it was never really tried. This really will not do. There is substance in her view that the Prices and Incomes Board itself was less effective than it ought to have been because the Labour Government deliberately did not refer to it, particularly in the closing stages, a number of significant price and income movements. Nevertheless, this was not the main failing. Towards the end the Government closed its eyes to price, wage and salary increases well outside the norm because the guidance given in the official White Papers had become unworkable. If it had sought to enforce them there would have been tremendous industrial and political opposition.

The real failing of Labour's policy was that it became an instrument for holding down living standards instead of a means of planned growth. Labour was elected in 1964 with a promise of much more rapid expansion after the alleged thirteen wasted years of Tory rule. It is true, of course, that immediately after their election they were severely handicapped by their inheritance of a substantial deficit in the balance of payments. But instead of tackling this immediately they allowed matters to drift in the hope that somehow or other the problem would solve itself.

There is plenty of scope for argument about the different policies which could have been pursued—whether to devalue or, alternatively, to cut overseas military spending drastically or, alternatively again, to curtail severely the outflow of capital. None of these

policies was pursued. The problem was not resolved and finally led to devaluation. Following devaluation, the prices and incomes policy was one of the means whereby living standards were held down while imports were curtailed, taxes increased and resources switched to exports. Not surprisingly, in view of trade union resistance, this policy ultimately had to be abandoned.

There are also matters of detail on which Dr Mitchell could have been more critical. The Board held to an unrealistic extent, the view that comparability was not a legitimate argument for wage and salary increases. There were also interesting inconsistencies and even contradictions between each of the two reports on engineering, on the industrial civil service, and on productivity agreements.

The most positive feature of the PIB's work was in showing that a public agency can scrutinize significant pay and price movements and can influence events. The very existence of an agency for scrutiny was itself an important form of control. When such an agency is operating within an economic environment of expansion and provided it enjoys a fair measure of public support, it has a good chance of success. Many of the techniques developed by the PIB will, with very little doubt, be employed again in the future, and Dr Mitchell has helpfully drawn attention to them.

There is one odd divergence between Aubrey Jones's foreword to the book and the text itself. Mr Jones points out that throughout the five-and-a-half years the PIB was operating no minority report was issued by any member of the Board. Dr Mitchell points out, however, that once the Board had ceased to be a Royal Commission and was put on a statutory basis no minority reports could be submitted. The only course open to a dissenting member was either to accept the view of the majority or to resign.

WITWATERSRAND
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A STUDY OF PICTORIAL
PERCEPTION AMONG
BANTU AND WHITE
PRIMARY SCHOOL
CHILDREN IN SOUTH
AFRICA

by
H. F. Duncan, N. Goulay and
Wm Hudson

Publication date: January/
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JOHANNESBURG
SOUTH AFRICA

LITERATURE
and IDEOLOGY

P.O. Box 6225
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U.S.A.

A Marxist critical quarterly, LIT No. 14 discusses Stalin's System, Revisionist Critique, William Shakespeare, Revisionist Distortions of Lenin, Graham Greene, and review of a Peking art exhibit. Annual subscription, \$5.00. Should be sent to: The Montreal Publications Centre, P.O. Box 727, Adelaide Station, Toronto 210, Canada.

Marx and the Godhead

AREND TH. VAN LEEUWEN
Critique of Heaven
206pp. Lutetworth. £2.50.

The election of a Dutch professor from a Catholic University to deliver the Gifford Lectures at the University of Aberdeen promised an interesting series. Arend Th. van Leeuwen has further enriched the mixture by making Marx the focus of his lectures. "Natural theology" has never been advanced in such a context before, but then Marx has never been expounded from such a perspective. The present volume covers the first series (1970). The second and final series of his Gifford (1971) will complete the "Critique of Heaven and Earth".

Critique of Heaven deals with the development of Marx's thought from his earliest writings till the manuscripts of 1844. The fact that this subject can now occupy a volume by itself is another indication of current interest in the early Marx. There is general agreement that Marx's emigration to Paris marked a turning-point in his life and the development of his thought. Commentators inevitably look back from this perspective to judge the early works, and look forward in tracing the develop-

ment of his mature position. Although Professor van Leeuwen tells us that this is his intention, his treatment of the early Marx is significantly different. He does not look at the earliest writings from the perspective of 1844: rather he begins at the beginning and traces the way in which certain fundamental issues recur and are transformed. This is an important methodological point, since the *Critique of Heaven* is not simply an exposition of Marx's criticism of religion.

A good deal of attention is paid to three essays which Marx wrote at the age of seventeen as part of his final examinations at the Trier Gymnasium. Certain recurrent themes indicate that beyond the academic requirements the young man used the opportunity to grapple with the pressing question of how he was to live his life. It is not made clear, but it may be that such questions are regarded by Professor van Leeuwen as sufficiently close to what used to be called "natural theology" to justify a study of Marx within the scope of the Gifford Lectures. "Reflections of a youth before choosing a profession", Marx speaks of "the Godhead" as an impersonal force guiding men in the exercise of their freedom, setting up before them the goal of emasculation and perfection. This choice involves a sacrifice of a career of self-gratification.

Although there is no "ecclesiology", no concern for the communion of those committed to this ideal, Professor van Leeuwen sees in this essay not only a christological theme (sacrifice for the sake of mankind) but a trinitarian theme (the First Person is the Godhead, the Second the ideal which fascinates and draws man, and also the testimony of the Spirit within).

The next main area of discussion concerns Marx's doctoral dissertation, including the preparatory studies. Although once again the discussion is academic, Marx uses a discussion of Democritus, Epicurus and Plutarch to advance his thinking on his own position and career. The same issues of freedom and sacrifice for the sake of mankind recur, and as Professor van Leeuwen points out, Marx tended to understand his own role in the light of the historical Epicurus lived in that awkward period after the completion of Aristotle's system. Yet he was rightly regarded as a true Prometheus. So Marx, a restless inheritor of Hegel, saw the historical necessity of a new liberator who was prepared to free men at his own personal cost.

The cost came soon enough, with the explosion of the Young Hegelians from important university posts

by the Minister of Public Worship. Marx could hardly avoid identification with Prometheus as he watched the theological faculty of Bonn play the part of an obedient Hermes to the wishes of the university to make his way in the world, and interpreted this in letters to Arnold Ruge as critical philosophy's turning from theory to praxis. This was further emphasized by his emigration to Paris and the revolutionary new world that he hoped to find there.

As already indicated, it is not clear how Professor van Leeuwen wishes to relate all this to "natural theology". It could be argued that the theology moved from a revealed theology to a natural theology. Theologians have seen certain common elements in human experience as basis for religious beliefs. Viewed from the opposite direction, it could be said that these elements in religion simply bear witness to certain elements in our humanity. Thus Marx the student moved from natural theology to a very reputable humanism. Perhaps the "natural theology" is supposed to linger since Marx never tried to justify his early view that man should choose the service of mankind. But Professor van Leeuwen does not bring out strongly enough the criticism of philosophy and religion which is found even in the schoolboy essays. Even at that

time Marx was at a loss to know how a man can guard against the loss of his humanity. How is it possible to free themselves of false consciousness, and create the true society? Marx's religion created and destroyed false consciousness, and hence the final criticism of religion, who in other respects had been an equally delightful nostalgic by Virginia Graham. In the end, it is a brief selection of Naumy's poems, like the finger-in-the-eye to the religious, and a few incomplete discussions of illusion, he should end with an assurance "I shall be no work for tinkers" and it is surprising that he should try to indicate how a Gifford lecture can continue after 1844.

Critique of Heaven is a very impressive commentary on the early Marx, covering much more ground than it has been possible to do here. The point of view is lucid and illuminating. It is a work of study on its own, and which will have an appetite for its companion volume.

Books received

Anthologies

JOHN, SIR HUGH AND GRANT, JILL. *Naumy's Poems*. Edited by John, Lady Avebury. Unnumbered pages. Dennis Dobson. 80p.

This book begins with a delightful preface full of warmth and gratitude to Joyce Grenfell, and ends with an equally delightful nostalgic by Virginia Graham. In the middle is a brief selection of Naumy's poems, like the finger-in-the-eye to the religious, and a few incomplete discussions of illusion, he should end with an assurance "I shall be no work for tinkers" and it is surprising that he should try to indicate how a Gifford lecture can continue after 1844.

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Biography and Memoirs

DIDEROT'S LETTERS TO SOPHIE VOLLAND. Translated by Peter France. 218pp. Oxford University Press. £3.40.

Diderot's letters to Sophie Volland are, as Peter France says in a useful introduction, love letters. But because Diderot moved in such a fascinating world and had the capacity for describing it in arresting detail, they are also a valuable addition to our knowledge of the eighteenth-century French society and of that unforgivingly interesting person, Diderot himself. Nearly 200 of these letters survive. Dr France has selected a quarter of them, translated them effectively, and so brought the charm of this magical personality to a much wider audience. One hopes he will be able some day to translate all these letters, as he says he would like to do. For the moment, this is a feast rich enough for all Diderot admirers to owe him gratitude.

LEVY, DAVID N. L. *Smetana's Glagolice Mass*. 1945-1970. 192pp. Collins. £2.10.

An excellent study of one of the greatest of modern choral practitioners. The author gives sixty-three games in illustration of the Yugoslav grand master's talent and there is also much valuable biographical material.

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History

GREENWAY, D. E. (Editor). *Charters of the Manor of Mowbray 1107-1191*. 307pp. Oxford University Press for the British Academy. £7.

This is the first volume in a series entitled *Records of Social and Economic History*, originally published between 1914 and 1935, and now to be revised in a slightly modified form. D. E. Greenway has executed a laborious task carefully and well. His transcriptions command confidence, and his editorial comments are erudite and illuminating. He offers a new set of printed texts which illuminate the social and economic organization of the twelfth century and its influence on the twelfth century of the authorities of Church and State both in Normandy and England.

Literature and Criticism

STEVENS, COX, J. and G. (Editors). *The Thomas Hardy Year Book 1972-1973*. 116pp. St Peter Port. Paper. 50p.

The Editorial or "Foresay" of the 1972-73 *Thomas Hardy Year Book* assesses the present situation in Hardy studies by saying "it will be many years before the definitive biography of Hardy can be written". It lists the difficulties: no collected edition of Hardy's letters (some of which are, anyway, being made accessible by his own papers); no variorum edition of his work on the changes authorized by Hardy in his novels; and so on. The *Year Book* itself, in a minor way, tries to fill some of these gaps with scholarly articles by F. B. Pinion, though William W. Morgan's study of the "Pioneers" seems over-ingenious and his rejection of Browning as an influence over-argued. The

local Baptist items are interesting, and the *Year Book* seems less accurate than it is, generally useful than its previous issues.

Local History

SOMMERVILLE, ROBERT. *Office-Holders in the Duchy and County Palatine of Lancaster from 1603*. 260pp. Chichester: Phillimore, £3.

Sir Robert Somerville, historian of the Duchy of Lancaster and formerly Clerk of its Council, here completes the earlier list of Duchy office-holders contained in his *History* published in 1953. The present list, with brief biographies, extend from 1603 to the present day and are preceded by an introduction which discusses such matters as the methods of appointment and the social status of the holders.

TIMBURY, R. G. (Editor). *Some Early Nonconformist Church Books*. 88pp. The Bedfordshire Historical Record Society. £2.

Passages are transcribed from the books kept by a number of nonconformist churches in Bedfordshire and bordering counties. Made during the seventeenth and early years of the eighteenth century, the records concern the formation and membership of the church and its form of service and relations with other churches; they also contain more general information about conditions in the countryside under the later Stuarts.

Music

WECHSBERG, JOSEPH. *The Opera*. 312pp. Weidenfeld and Nicolson. £4.95.

"Popular" books about opera are usually as lamentable a phenomenon as the "opera-lovers" for whom they are intended. Joseph Wechsberg's book is no exception. It is written "for people who love opera" and "want to know a little more about its history and evolution, its lore and lore, and the people who create and re-create it". Mr Wechsberg gives a pointed history of the form, and then chats on with disarming fluency about singers, conductors, opera houses, money, "success", critics and clagues, winding up with a sonnet and a couplet inspired by the last Act of *Porgy*. Copious quotations from "authorities" are called in to lighten the dross of his own prescriptive opinions ("the librettist must..."). His approach is hedonistic and frankly anti-intellectual. It is underwritten by an assertion of his own "character" to be "real and human" and "music is expressive and should explain straight emotions, not metaphysical metaphors". Mr Wechsberg is certainly a knowledgeable advocate, but his book is unlikely to do much to further understanding of the music which this self-confessed ex-claqueur is so obviously devoted.

Numismatics

ARNOLD, P. STRIMLINGER, D. and KUTTMAN, H. *Catalogue of German Coins since 1800*. 320pp. Oak Tree Press. £5.

HOBSON, BURTON. *Catalogue of Scandinavian Coins since 1534*. 134pp. Oak Tree Press. £2.50.

The emphasis in numismatic publication has for long been on the coinage of the ancient world and the Middle Ages, and the collector of modern coins has had to make do with somewhat summary catalogues of his material. For the coinage of the last two centuries, however, the coin type is described in detail, illustrated and valued, and the collector who is not solely concerned with the commercial value of his coins will find the explanatory notes and comments attached to many of the entries of great interest.

Poetry

DR SOLA PINTO, VIVIAN and ROBERTS, WARREN (Editors). *The Complete Poems of D. H. Lawrence*. Vol. 1: 565pp. Vol. 2: 565pp. Heinemann. £8.50 the set.

The third edition of Lawrence's *Complete Poems* (since Vivian de Sola Pinto's death under the sole charge of Warren Roberts) has gone to more authoritative manuscripts or later published texts for some of the last groups of poems. In addition, it includes twelve poems "taken as a representative selection from the

Clarke Notebook", a manuscript which formerly belonged to Lawrence's sister, Ada Clarke, and is now owned by her son. The quality of the representative dozen is not such as to make one long for the remainder. Most are early versions or drafts of poems which Lawrence himself later published, though they are not all noted as such by the editor, whose decision to include some as "Juvenilia" and others as "Variants and Early Drafts" seems arbitrary. Almost always the later versions improve on the earlier, among which we find some comical false starts which Lawrence did well to suppress. But there is some fresh illumination here and there; a poem called "Unwitting" does perhaps help us to understand better its noteworthy, though confused, derivative, "The Reality of Pounce". Probably the most interesting new offering is a draft of "The Virgin Mother" (much earlier than the published poem), against which Frieda has written an explosion of scorn. She must have distrusted Lawrence's intense devotion to his mother as much as Jessie Chambers did, but she fought back with a tenacity Lawrence could not evade.

Social History

CHALLINOR, RAYMOND. *The Lancashire and Cheshire Miners*. 320pp. Newcastle: Frank Graham. £3.75.

A well-researched and lively addition to the histories of the men of the various coalfields. The growing conflicts in Lancashire miners' unions, as of those of some other industries, was complicated by the development of district unions which were slow to cooperate with each other though they played an important part in the development of national organizations. Raymond Challinor takes the story to about the turn of the century and includes a good bibliography.

MASHEFIELD, G. B. *A History of the Colonial Agricultural Service*. 183pp. Clarendon Press: Oxford University Press. £3.75.

Widely scattered about the world, working in isolation under difficult conditions, never highly paid, the agricultural officers of the old British Colonial Service could hardly leave any spectacular monuments behind them, and they made a contribution to living standards which is probably even more significant today than in their own time. While living memories are still available for tapping, it is fitting that some assessment should be made of what they did and how they lived. G. B. Mashefield, himself a former member of the service, has done this with some success.

Sports and Pastimes

MORRIS, IVAN. *Foul Play and Other Puzzles*. 108pp. Bodley Head. £1.25.

What have logic, a professor of Japanese and Hugh Casson in common? The answer is this book. The professor compiled its diverting, ingenious and wholly exasperating conundrums, logic will solve them, and the artist provides the humorous drawings to soothe your weary, puzzled, and thoughtful mind.

Travel and Topography

HASKELL, PHOEBE. *Rightington. The Story of a Village*. 193pp. Peter Davies. £2.80.

One of those chronicles of village life which have obviously given pleasure in the writing and will no doubt give pleasure to readers whose dream is of a country retreat. The author and her husband came to their village house in a Lancashire village, intended to stay there a year, and then remained for forty years; long enough to produce the intimate picture of village life and characters here presented.

SUMNER, HEYWOOD. *The New Forest*. 100pp. Christchurch: Dolphin Press. £1.50.

This little companion for explorers of the New Forest deserves its new edition. To the original one of 1924 is added an introduction by Michael Ridley on the forest archaeology, which has been more closely studied in recent years, and also some further notes by the author on the bordering areas. Clearly springing from an intimate knowledge of the forest, topography and antiquities, the book,

illustrated by the author's sketches, is essentially a gazetteer, and some of the photographs are a little dated, but the notes are fairly brief, could be carried and consulted by the way.

War

LEIGERS, RUTHOLD. *Colditz. The German Story*. Translated and edited by Howard Gee. 190pp plus unnumbered plates. Hale. £2.

This account of the famous prisoner-of-war camp, first published in 1961 and now reprinted, draws topically from the BBC television series about Colditz. But it can claim its own special interest since it comes not from one of the prisoners, but from one of the staff.

WREN, JACK. *The Great Battles of World War I*. 434pp.

MAULE, HENRY. *The Great Battles of World War II*. 448pp.

The simultaneous appearance of these books presents the reader with an unusual opportunity to compare the apparatus and methods used in the two World Wars before the arrival of the atomic bomb rendered them obsolete in major conflicts. However, they are still available for advance in local confrontations and for possible use in what has been called "broken-backed war" after atomic devastation. Neither book attempts any new interpretation of the battles covered, but both summarize the carefully worked records already published. They set the conflicts in local confrontations and for possible use in what has been called "broken-backed war" after atomic devastation. Neither book attempts any new interpretation of the battles covered, but both summarize the carefully worked records already published. They set the conflicts in local confrontations and for possible use in what has been called "broken-backed war" after atomic devastation. 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CLASSIFIED ADVERTISEMENTS

LIBRARIANS

THE ARTS COUNCIL,
POLITY LIBRARY

The Arts Council of Great Britain is looking for a Polity Librarian who will administer the Polity Book Service, a free service to artists and writers, providing them with books and information on the arts. The successful candidate will be responsible for the selection and acquisition of books, and for the distribution of books to artists and writers. The Polity Librarian will be based in the Polity Library, which is situated in the Arts Council's headquarters in London. The Polity Librarian will be responsible for the selection and acquisition of books, and for the distribution of books to artists and writers. The Polity Librarian will be based in the Polity Library, which is situated in the Arts Council's headquarters in London.

AMERICAN EMBASSY
United States Information Service, American Embassy, London, W1A 1AE. Applications to be received by 15th December 1972.

LONDON BOROUGH OF
BARNET

LIBRARY SERVICES
Applications to be received by 15th December 1972.

THE CITY UNIVERSITY
THE LIBRARY
Applications to be received by 15th December 1972.

COUNCIL OF SOCIAL
SERVICE FOR WALES

Information Officer
Applications to be received by 15th December 1972.

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British Museum

Keeper of Prints & Drawings

£5525 - £6435

The collections of the Department of Prints & Drawings include drawings, etchings, engravings and lithographs illustrating the history and development of the art of the Middle Ages of graphic arts in Europe and the post-Columbian Americas.

The Keeper is responsible for the administration of the Department, the care and improvement of its collections, the maintenance of its wide range of public services, and the direction of scholarly work. Candidates (normally between 35 and 55 years of age) must have a higher or first or second-class honours degree, and be scholars of high standing in their own field; published work will be taken into account. A good general knowledge of the graphic arts in the

fields indicated above and an appreciation of painting, sculpture, architecture and the allied decorative arts are essential, as well as experience of, or an aptitude for, administration.

Starting salary £5525; non-contributory pension scheme. Fuller details of this appointment may be obtained by writing to the Civil Service Commission, Alconon Link, Basingstoke, Hants., RG21 1JB, or by telephoning Basingstoke 29222 ext. 600 or LONDON 01-839 1992 (24-hour "Ansafone" service) quoting reference G/8097/AA. Closing date 29th December 1972.

COUNCIL OF SOCIAL
SERVICE FOR WALESInformation
Officer

For an Information and Resources Centre. Applications are invited from professional librarians/information officers to set up and operate this new service for the personal and community social services in Wales. Skills required in information collection, classification, storage, retrieval and dissemination.

This is part of a major new development in the Council's work with voluntary and statutory organizations. Salary scale, in accordance with training and experience, rising to £2,800.

Application forms and further details from: Director, Council of Social Service for Wales, 2 Cathedral Road, Cardiff CF1 9XR. Closing date 22nd December, 1972.

ROYAL POSTGRADUATE
MEDICAL SCHOOL

LIBRARIAN
The Royal Postgraduate Medical School, University of London, is seeking a Librarian to be responsible for the library and its services. The Librarian will be responsible for the selection and acquisition of books, and for the distribution of books to staff and students. The Librarian will be based in the library, which is situated in the Royal Postgraduate Medical School, University of London.

ASSISTANT LIBRARIAN

Applications to be received by 15th December 1972.

STOCKPORT GRAMMAR
SCHOOL

Applications to be received by 15th December 1972.

SURREY COUNTY COUNCIL

Applications to be received by 15th December 1972.

CITY OF EDINBURGH

Applications to be received by 15th December 1972.

LONDON BOROUGH OF
WALTHAM FOREST

Applications to be received by 15th December 1972.

LONDON BOROUGH OF
WALTHAM FOREST

Applications to be received by 15th December 1972.

National Maritime Museum
Department of PicturesAssistant
Keeper

... to be responsible to the Head of the Department for all work concerning prints and drawings. This will entail cataloguing, study and arrangement of the prints and drawings, and their display.

Candidates (aged at least 28) must have a degree with 1st or 2nd class honours, or post-graduate degree, or an equivalent qualification. A good knowledge of art history and maritime affairs and experience in administration essential. A working knowledge of a modern foreign European language desirable.

SALARY: £2,687-£4,514. Starting salary may be above the minimum. Non-contributory pension scheme.

For full details and an application form (to be returned by 28 December 1972), write to the Civil Service Commission, Alconon Link, Basingstoke, Hants., RG21 1JB, or telephone Basingstoke 29222, ext. 500. Please quote G/21/382.

UNIVERSITY OF LONDON

Applications to be received by 15th December 1972.

LONDON BOROUGH OF
CROYDON

Applications to be received by 15th December 1972.

UNIVERSITY OF
ZAMBIA

Applications to be received by 15th December 1972.

CAMBRIDGE UNIVERSITY

Applications to be received by 15th December 1972.

NOTTINGHAM PUBLIC LIBRARIES

Applications to be received by 15th December 1972.

CITY OF NOTTINGHAM

Applications to be received by 15th December 1972.

CITY OF NOTTINGHAM

Applications to be received by 15th December 1972.

CLASSIFIED ADVERTISEMENTS

Science Research Council
ROYAL OBSERVATORY, EDINBURGH
LIBRARIAN

To take charge of a substantial scientific library that serves the staff and the associated Department of Astronomy of the University of Edinburgh. In addition to current astronomical literature this library includes the Crawford Collection of old scientific books and manuscripts, many of them of great historical interest. There is an assistant to the Librarian.

QUALIFICATIONS AND EXPERIENCE: Candidates must have obtained Association of the Library Association or a University degree or diploma in Librarianship or an equivalent qualification. Applicants should also have had experience of a specialised scientific library. Some knowledge of modern languages and of surrounding libraries is desirable. The post will be graded as Librarian IV but the successful candidate who is able to demonstrate that he can meet the full requirements of the post can expect rapid promotion.

SALARY: According to age and experience in the range £1,237 to £2,150. There is a non-contributory superannuation scheme.

Application forms from: Mr. W. M. Davidson, Royal Observatory, Blackford Hill, Edinburgh EH9 3HJ. Tel: Edinburgh 3321. Closing date for return of forms: 18th December, 1972.

ROBERT GORDON'S INSTITUTE
OF TECHNOLOGY, ABERDEEN

SCHOOL OF LIBRARIANSHIP

SENIOR
LECTURESHIP
or LECTURESHIP

Chartered Librarian with specialist knowledge in Bibliographical Studies and preferably with graduate qualifications and research experience.

Salary in the range of £1,608-£4,428.

Initial grade and salary placing according to experience and qualifications.

Assistance with removal expenses. Details and application forms from the Director, Robert Gordon's Institute of Technology, Schoolhill, Aberdeen, AB9 1PR.

LONDON BOROUGH OF
CROYDON

Applications to be received by 15th December 1972.

Branch Librarian

Applications to be received by 15th December 1972.

The Branch will form part of a School
based Community Centre designed to serve
the whole community.

In addition to normal library services, the Branch will incorporate the school library and will act as a resource centre, providing all types of book and non-book material for teaching staff, pupils and public.

Salary AP4 (£2,100-£2,385 p.a.)

Further details from the Director of Libraries, Central Library, Library Street, Blackburn, BB1 7AJ, to whom applications should be sent by 18th December, 1972.

NOTTINGHAM PUBLIC LIBRARIES

CHARTERED
LIBRARIAN

£1,689-£2,100

This senior professional post ranks next to the Group Librarian in the Nottingham Public Libraries. Further particulars may be obtained from: City Librarian, Central Library, South Sherwood Road, Nottingham, Notts. NG5 8JF. Applications should be received not later than 18th December.

CITY OF NOTTINGHAM

Applications to be received by 15th December 1972.

Commonwealth of Australia

Librarian Class 3

\$A8,234-9,267

Central Office, Canberra

The position is that of a Systems Librarian, who, under the general direction of the Principal Librarian, is responsible for the Departmental Information Retrieval Systems serving some 1,600 scientists, engineers and other professional officers employed by the Department.

Duties: Design, review and modify departmental library practices, prepare job specifications for ADP applications to library procedures and liaise with significant user groups for preparing subject interest profiles.

Qualifications: University degree and Registration Certificate of Library Association of Australia or its equivalent.

Travel and General Conditions: First class air or sea passage will be paid for the successful applicant and his family to Australia together with generous baggage allowance; salary will be paid from date of embarkation. Three weeks' annual leave, cumulative sick leave and an attractive Superannuation scheme also apply.

Applications: Applications and/or inquiries should be forwarded to:

The Senior Representative,
Department of Supply,
Australia House, Strand,
London WC2B 4LA

Librarian

Assistant Librarian

For Special Library in the

City of London

Price Waterhouse & Co., chartered accountants, need a Librarian and an assistant librarian for their library (whose coverage includes business information, company law, and accountancy on an international scale). We would expect the Librarian to have experience in special library work and to be chartered or to have an equivalent qualification; salary not less than £2,000 a year. We think the post of assistant librarian would suit someone who has recently completed part II of the Library Association's examinations; salary about £1,750.

Five day week of course, luncheon vouchers, and normal office hours.

Please write to TR Watts, Research Partner, 3 Frederick's Place, Old Jewry, London EC2R 8DB.

assistant
archivist

required for the Greater London Record Office. **Qualifications:** Applicants must be honours graduates, preferably in history, who hold a diploma in archival administration. **Salary Scale:** £1,464-£3,429 (Professional A and B). Commencing grade and salary according to age, qualifications and experience. Progression beyond £2,211 (maximum of Professional A) will be subject to assessment of ability and potential.

Further details and application forms, returnable by 18 December 1972, from Director-General (DG/F1/607), County Hall, London, SE1 7PB.

GLC

GREATER LONDON COUNCIL
Director-General's Department

LIVERPOOL

city of change & challenge

Assistant City Librarian

£3,540-£4,023 (P.O.3)

Applications are invited for the above post. Candidates must be Chartered Librarians with substantial administrative experience and should preferably be Graduate. Further particulars may be obtained from: The Director of Personnel and Management Services, P.O. Box 55, Municipal Buildings, Dale Street, Liverpool, L3 5SD. STANLEY HOLMES, Chief Executive and Town Clerk.

Applications to be received by 15th December 1972.